physiology. They did atomize as well as he, but, they did not atheize; but that Atheistical atomo-logy was a thing first set on foot afterward by Leucippus and Democritus.

xxvii. But because many seem to be so strongly, possessed with this prejudice, as if Atheism were a natural and necessary appendix to Atomism, and therefore will conclude, that the same persons could not possibly be Atornists, and Incorporealists or Theists, we shall further make it evident, that there is not only no inconsistency betwixt the Atomical physiology and theology, but also that there is, on the contrary, a most natural cognation between them.

And this we shall do two manner of ways; first, by inquiring into the origin of this philosophy, and considering what grounds or principles of reason they were, which first le.d the ancients into this Atomical or mechanical way of physiplogiz-ing. And secondly, by making it appear, that the intrinsicai constitution of this physiology is such, that whosoever entertains it, if he do but thoroughly understand it, must of necessity acknowledge, that there is something else in the world besides body.

First, therefore, this Atomical physiology seera& to have had its rise and origin from the* strength of reason, exerting its own inward active power and vigour, and thereby bearing itself up against the prejudices of sense, and at length prevailing bver them, after this manner. The ancients considering and .revolving the ideas of their own minds, found that they had a clear and distinct conception of two things, as the general heads and principles of whatsoever was in the universe;